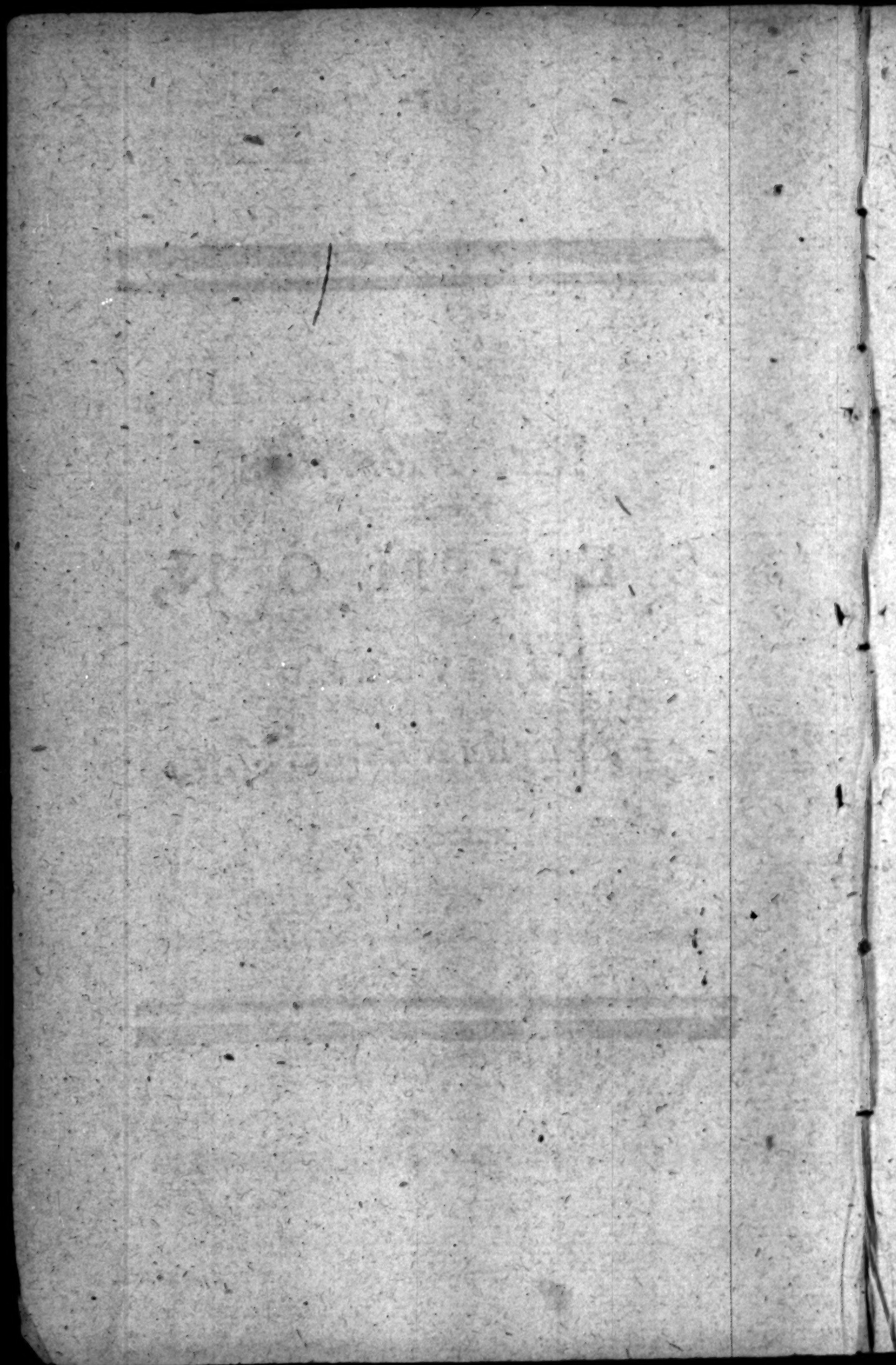


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Mr. *Morrill's*
S E R M O N,
DELIVERED
APRIL NINETEENTH,
M,DCC,LXXX,



FAITH IN DIVINE PROVIDENCE, THE GREAT SUPPORT
OF GOD'S PEOPLE IN PERILOUS TIMES.

A
S E R M O N,

P R E A C H E D
AT L E X I N G T O N,

A P R I L 19, 1780.

In MEMORY of the Commencement of the
unnatural War between *Great-Britain* and
America ; which took place in said Town
APRIL 19, 1775.

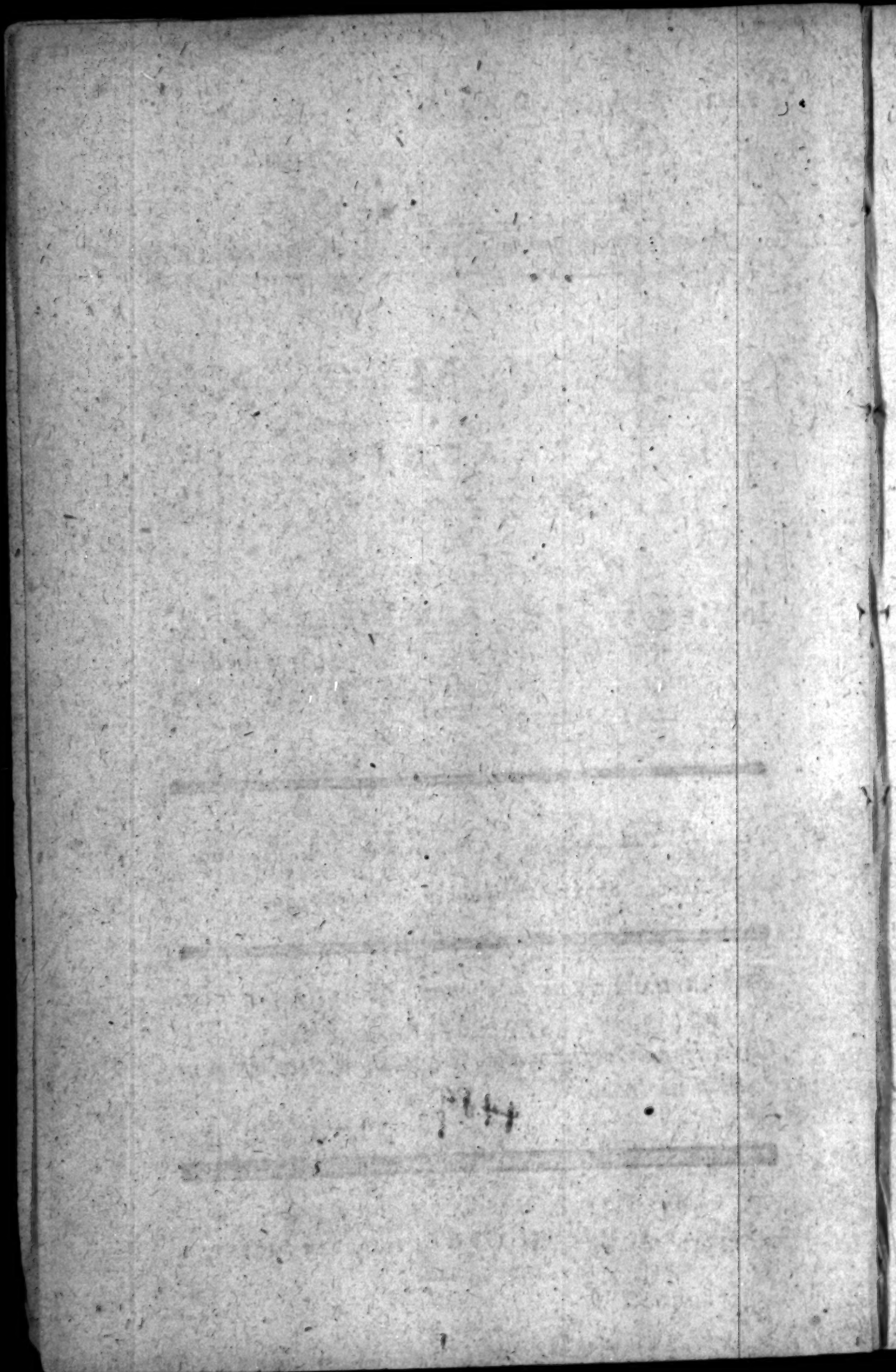
mourning
BY ISAAC MORRILL, A. M.

PASTOR OF THE CHURCH IN WILMINGTON.

Rest in the LORD, and wait patiently for him.
PSALM, 37, 7.

*GOD is our refuge and strength, a very present
help in trouble.*
4489 PSALM, 46, 1.

BOSTON, NEW-ENGLAND:
PRINTED BY JOHN GILL, IN COURT-STREET,
M,DCC,LXXX.



PSALM, 27, 13, 14.

*I had fainted, unless I had believed to see the
goodness of the Lord in the Land of the living
wait on the Lord : Be of good Courage, and
he shall strengthen thine Heart : Wait I say
on the Lord,*

A DAY much to be remembered is that,
which we are this afternoon met toge-
ther here in God's house, religiously to
commemorate ; yea a day never to be
forgotten. It will be handed down to our
posterity, of the latest generations, what occurred
at LEXINGTON, upon the *Nineteenth of April,*
1775.

FIVE passing years, have not in the least
erased from our minds the memory of that bloody
and murderous scene, here began and since
carried on by *George's* troops in our land.

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It is still fresh in our minds, what feelings we had when the thunder of war first burst forth upon us, and our friends here fell a sacrifice to enraged malice. We are men, and can recollect what a ferment our blood and spirits were in, when we who were at a distance before the rising of that morning sun, received the tidings of your sad fate, and garments rolled in blood. It flew as it were upon the wings of the wind. The first report was, that one third part of the town had fallen before the enemy. Blessed be God it did not prove true.

We heard the calling to arms with surprize, yet with resolution by God's help, to stand forth in the defence of the land, and repel force with force.

THE great superintendant of the world, caused the arrows of his quiver to enter into our reins—we were filled with bitterness—our soul was removed far off from peace—we forgot prosperity. At this day we remember our affliction and misery, the wormwood and the gall. Our soul hath them still in remembrance, and is humbled in us.

We had fainted, unless we had believed to see the goodness of the Lord in the land of the living.

WHAT supported us, was the goodness and justice of our cause. That the Lord would not cast off forever, but though he cause grief, yet will have compassion, according to the multitude.

titude of his tender mercies. For he doth not afflict willingly, or grieve the children of men. And though clouds and darkness are round about him; yet justice and judgment are the habitation of his throne; for the judge of all the earth can do nothing but right.

IN the midst of our thoughts within us, we were able to say, let God be judge.

TO heaven we appealed as the protector of his people, and avenger of the injured.—we were ready to adopt the language of Joab—be of good courage, and let us behave ourselves valiantly, for our people, and for the cities of our God, and let the Lord do that which is good in his sight.

THE enemy, as if it was a thing pleasing to them to dislodge souls, and had received the disposition of their minds from him who was a murderer from the beginning, and is called the great enemy of God, upon the shedding the first blood, were ready to give their shout. But the triumphing of the wicked was short.

THEIR march was soon obstructed and their retreat became necessary.—In a very few hours their huzza's, their laughter was turned into mourning, by the fall of many of their party, and the groans and cries of the wounded. A just punishment of the murder they had committed in the morning.

THE day indeed was distressing to us, and will be related as such to the children yet unborn. But God was with us to uphold us.—“If it had not been the Lord who was on our side, then may Israel say; if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us quick, when their wrath was kindled against us.”

OUR hope was in the living God, who made heaven and earth. Who graciously appeared for us that day, as he has ever since done, through the course of this distressing war. God was our refuge, a present help in trouble. He has been with us to conduct us in dark and distressing times. Blessed be the Lord God of Israel, who hath not given us a prey to the enemy.

MY brother who came before me, and was your remembrancer the last year, then mentioned a variety of instances, wherein the Lord hath helped us, how his power and goodness have been very conspicuous. I may now this day repeat it and say, “hitherto hath the Lord helped us,” and can only add at this time, that it was our belief in the divine government, which supported and kept us from sinking in the sea of trouble, God in his righteous and wise providence has called us to pass through.—We may well join with David in the language of our text and say, I had fainted, unless I had believed, to see the goodness of the Lord in the land of the living—and receive his excellent advice and counsel

counsel—wait on the Lord, be of good courage, and he shall strengthen thine heart, wait I say on the Lord.

From the words of our text we may observe,

THAT faith and trust in the government of divine providence, is the great support of God's people in the most perilous and distressing times.

FIRST. IT may be particularly considered, that the people of God, when pressed with sore troubles and difficulties, stand in need of support, and a place of refuge to flee unto. And

SECONDLY. I shall show how faith in the providence of God supports the soul, in pressing troubles and difficulties.

I. THE people of God, when pressed with sore troubles, stand in need of support, and a place of refuge to flee unto. Agreeable to the Psalmist; in God says he, is my salvation, and my glory; the rock of my strength, and my refuge is in God—trust in him at all times ye people—God is a refuge for us. *Psalm 62, 7, 8.*

The providences of God are promiscuously dispensed to the children of men here in this state. The righteousness of the righteous, is not always upon him, or the wickedness of the wicked upon him in this world. But the righteous is often exercised with adversity and trouble, and the wicked flourish in earthly prosperity. By

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this means men are properly in a state of trial and probation, and their final state to be determined according to their conduct and behaviour here. The goodness of God does not always lead men to repentance and engage them to fidelity in his service ; nor is the righteous at all times overwhelmed with adversity. Both prosperity and adversity ought to be so improved by us, as to excite us to acknowledge God as the dispenser of them.

IT is the wicked man's crime to be unmindful of the divine goodness, and attribute his successes to his own wisdom and industry. And it argues great distrust in the wisdom and goodness of providence, for the righteous man to be overwhelmed in the day of trouble and adversity, because he may be sure God can bring him out of trouble, and has declared all things shall work together for good, to such as love God, and make conscience of walking in obedience to his commands. Because the righteous stand in great need of support in the day when troubles press hard upon him, therefore God has said, call upon me in the day of trouble ; i will deliver thee, and thou shalt glorify me.

IT seems absolutely necessary to man's present state in this world, that there should be something for him to lean upon, and have recourse unto as his support and refuge. " Every man at his best estate, is but a feeble, infirm creature ; what from the weakness of his own mind, the disorder

disorder of his own passions. from within"; together with all that train of evils he shall unavoidably meet withal from without, "the great obscurity which there is in the nature of things, that uncertainty which attends the issues and events of them; the mutability of all human affairs" and the impossibility of providing against all events that may possibly come to pass: from these considerations it appears, that to believe in the goodness of God and hope in his mercy, are altogether necessary to the state of men in this world, and they must always be in an unsafe, unquiet condition. unless they have somewhat to support and relieve them in their straits and difficulties. "Our conditions in this world are often in scripture represented by a state of warfare, wherein the virtues of faith and hope, are said to be our breastplate, our shield, and our helmet, the chief defensive army, whereby we are to be guarded against all assaults. And sometimes by a state travelling by sea, wherein hope is our anchor, that which must fix and keep us steady in the midst of all storms." Which hope we have, says the apostle "as an anchor of the soul, both sure and stedfast". As the anchor is to secure the ship from dashing against the rocks when the tempest arises, so a firm belief in the goodness of God keeps the soul of the saint from being overwhelmed when troubles and afflictions surround him. How distressing would be the condition of many a one, did they not believe there was a God, that governed the world and ordered all events? How would they sink down into the depths

depths of despair, were they not sure God was able to bring them out of the furnace of affliction, and had declared he was ever ready to hear the cries of the distressed.

SUCH is the state of things in this world, that adversity will unavoidably be the portion of many of the children of men. And at times such distresses as seem almost unsurmountable, but this keeps up the spirits of the righteous, that God governs the world, and can bring good out of evil, and order out of confusion—can so overrule men's minds and order events, as finally to promote his own glory, and the good of his people.—Which brings me to the second general head of my discourse at this time.—namely,

II. To show how faith in the providence of God, supports the soul in distressing troubles and difficulties. I had fainted, says David in our text, unless I had believed to see the goodness of the Lord in the land of the living.

ALL the divine attributes unite to render God amiable in the sight of the christian, and excite faith and confidence in him. He that really believes God to be what is declared of him in the sacred oracles, the wise, holy, and good governor of the world, will derive support from him in pressing troubles. Because he knows such a Being will provide for, and take care of his people, so that nothing shall befall them but what shall eventually terminate for their good, provided

provided they live in the discharge of their own duty. Particularly I may say,

1. THE christian firmly confides in the wisdom of divine government, and is hence supported, under the troubles and perplexities attending this frail state.

THIS is expressly asserted in the holy scriptures, the Lord is a God of knowledge and by him actions are weigh'd; and says the Psalmist, his understanding is infinite. He is perfectly acquainted with our condition and circumstances in the world. Whatever difficulties we may be in, he knows how to extricate us out of them. If we are seeking to obtain that which will be hurtful to us, he knows how to disappoint us. Are we in want of real necessities, he can easily devise means to relieve us, and often times makes provision for his people in ways unknown to us, and often beyond all human expectation. We have seen it verified in the course of the present war. We have fought our enemies with their own weapons which God has put into our hands. Are we in fear and tremble at impending evils, seeing no way to escape? His infinite wisdom and understanding can instantly find out, and open a way for us to be set at liberty, and avoid the thing we so much feared. In a word, he can also disappoint us in our enterprises, when he sees the accomplishment of them will not be best for us. So that as the wise man has said, "the race shall not be to the swift, nor the battle

to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; "for as he says, *Prov.* 21, 30. There is no wisdom nor understanding nor counsel against the Lord; the horse is prepared against the day of battle, but safety is of the Lord. There are many devices he tells us in a man's heart, nevertheless the counsel of the Lord that shall stand." This is a sufficient reason why the christian should place his hope and confidence in God. This yields him mighty support in the day of trouble, that God infinitely wise governs the world, knows what it best for us, and can project ways for the effecting it.

2. The christian is assured God is boundless in his goodness, love and grace to men, therefore ever ready to help and relieve them.

THIS begets a strong confidence in him, and calms the mind in the day of adversity. The Psalmist has declared that "God is good to all, and his tender mercies are over all". He is ever friendly and beneficent to his creatures.

EARTHLY friends may leave and forsake us, but God will never forsake such as place their confidence in him upon the principles of religion. Solomon has told us, a friend loveth at all times. A true friend loveth in all states and conditions, and a brother is born for adversity. And there is a friend that sticketh closer than a brother. God is such a one. And for the same reason

reason others forsake us, will God stand by to aid and assist us. Others forsake us, because we are in trouble and adversity, and some pains and care are necessary in order to yield us relief. God sees our need and is ready to help, because we are in trouble. He has told us to repair to him in this case.—This is the argument he allows us to make use of to prevail with him to arise for our help and assistance; *Psal.* 22, 11. “Be not far from me for trouble is near; for there is none to help.—“Bow down thine ear O Lord, hear me for I am poor and needy—pull me out of the net that they have laid privily for me; for thou art my strength, into thine hand I commit my spirit.” “That which among men, says one * is usually the chief occasion to take off their affection and kindness, namely misery and affliction, is a principal argument to entitle us to the favour of God, and therefore is frequently made use of by good men in holy scripture to that purpose.” That God is the helper of the fatherless, will regard the cries of the afflicted, and is nigh unto all them that call upon him, is a powerful argument why we should ever place our trust and confidence in him. This keeps the soul from despondency in the day of affliction, supplies it with needed strength, and keeps the mind steady in the way God directs. The consideration of the divine attributes elevates our soul, and encourages us to persevere. But how sad is the state of that soul, who can have no hope in God, when troubles surround him.

What

* Bishop Wilkings.

What perplexities does he feel? what anguish takes hold of him? This was the support of the Psalmist in a distressing day, that though God should hide his face from him, yet he would believe he should ere long see of his goodness in the land of the living. This was Paul's language, 2 Cor. 1, 3, 4. "Blessed be God, even the father of our Lord Jesus Christ, the father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort where-with we ourselves are comforted of God."

3. THAT God is matchless in his power and able to do every thing he sees will be best for his creatures, is a mighty support to the believing soul in the day of adversity. I know says the Psalmist, "that the Lord is great, and that our Lord is above all Gods. Whatsoever the Lord pleased, that did he in Heaven, and in Earth, in the seas, and all deep places." Because it is God that giveth power to the saint; and to them that have no might he increaseth strength, therefore should we hope in his mercy, and place our confidence in his almighty arm.

THIS was the prophet's language, "trust ye in the Lord forever: For in the Lord Jehovah is everlasting strength." He is the rock of ages, able to save at all times, and out of all troubles. Accordingly is called "the hope of Israel, and the Saviour thereof in the time of trouble". He is the

the confidence of all the ends of the earth, and of them that are afar off upon the sea. This is a necessary qualification in that Being in whom we place our confidence, that he is one who is able to help us, and this ability is truly in God, and in him alone. In vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God, says the Prophet, is the salvation of Israel, Jer. 3, 23. Thus the Psalmist professes his faith in the power and providence of God; truly my soul waiteth upon God: from him cometh my salvation. He is able to help and deliver me. It is as if he said, I am fully convinced I have no reason to hope for deliverance but from God, no arm of flesh is sufficient, it must come from the Lord. He only is my rock and my salvation—He is my defence. Ready to espouse my cause. None else are able if they were willing. For surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter than vanity. Hence he cautions men against placing their confidence in such as will disappoint them. Put not your trust in princes, nor in the son of man, in whom is no help, his breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

HAPPY is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is. The prophet Isaiah also is a particular and full in his counsel and advice.

Cease ye from man, whose breath is in his nostrils ; for wherein is he to be accounted off. Don't depend upon any creature, but place your confidence in God—He is the only Being, that can help and save us ; for he is the orderer of all events. Therefore it is said, *Job* 34, 29. When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? Whether it be done against a nation, or against a man only.

4. WHAT adds greatly to the support of the suffering and afflicted saint is this, that God is unchangeable, ever remains the same, in wisdom, power and goodness, therefore may always be confided in.

As goodness is essential to the divine nature, so this is a strong ground of hope. Was God all justice, then nothing could be expected from him, by any fallen creature, but severity of wrath. But he has proclaimed his name, the Lord, the Lord God, gracious and merciful, &c. And there is forgiveness with him, that he may be feared. It is an argument, why he should be had in the greatest reverence, because he is so good, gracious and compassionate, and never changes. This is the divine reasoning, *Malachi* 3, 6. I am the Lord, I change not, therefore the sons of Jacob are not consumed ; as if he had said, were it not for my unchangeable nature, the children of men would be in miserable circumstances. Since my long-suffering changeth not, they are
not

not consumed in their sins ; but have a space for repentance, and an opportunity to escape deserved punishment.

EARTHLY friends may make great protestations of kindness and friendship, and our expectations may be raised ; but how suddenly may their minds be changed, their conduct altered, and we suddenly disappointed ? Or they may be suddenly taken out of the world by death, then all their kind offices towards us must cease, and we left in a sorrowful and afflicted condition.

BUT God is from everlasting to everlasting, the same yesterday to day and forever. With him there is no variableness, neither shadow of turning ; therefore does the prophet say, blessed is the man that trusteth in the Lord, and whose hope the Lord is. "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh : But her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit." Seeing God is immutable, the children of men may safely confide in him, and at all times make him their refuge. Says the prophet, therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you : For the Lord is a God of judgment ; blessed are all they that wait for him. And says David in our text, wait on the Lord ; be of good courage, and he shall strengthen thine heart ; wait I say on the Lord. The Psalmist encourages

encourages his hope in God, from the consideration, that others had experienced the divine salvation. *Psalms* 22, 45. Our fathers says he, trusted in thee, O thou that inhabitest the praises of Israel; they trusted, and thou didst deliver them, they cried unto thee, and were delivered—they trusted in thee, and were not confounded—Thou hast made me to hope—Be not far from me, for trouble is nigh—Ye that fear the Lord, praise him; all ye seed of Jacob glorify him; and fear him all ye seed of Israel. "For he hath not despised, nor abhorred the affliction of the afflicted; neither has he hid his face from him, but when he cried unto him he heard."

THUS I have laid before you, in a very imperfect manner, the scripture grounds and encouragement, for faith and trust in the government of divine providence, and been able to do little besides stirring up your minds by way of remembrance.

What remains now is by way of application.

WE may hence see, it is not only the duty, but the greatest happiness of men, to place their hope and confidence in God, under pressing difficulties.

AGREEABLE to the prophet; who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God, *Isai.* 50, 10.
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With great propriety it may be said, God's relation to us, and ours to him, make it our duty to trust in him.

As God is our Creator, we are to acknowledge him as such—as he at first gave us our being, so he alone can maintain it, therefore we are to confide in him.

As God is the fountain of all good, so to him, we are to make our addresses for all we need.

For a man to neglect God, is really to despise his own happiness; at least not consider where it is to be placed.

He that does not acknowledge God, as the great governor of the world, the orderer of all events, the bestower of all good, may be said to live without God. He is exposed to that censure, *Jer. 17, 5*. Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

God is a Being every way fit to be trusted in; infinite in his wisdom, almighty in his power, boundless in his goodness, and unchangeable in his nature. Ever ready to hear the supplications of his distressed people, and grant them relief.

Thus it is evident from the whole run of scripture testimony, as also the experience of all
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the saints, that it is not only the duty, but the greatest felicity of man, to have his hope placed in God, when perilous times arise. They that trust in the Lord, says the Psalmist, shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, to defend and succour them, and bestow all needed blessings, as his wisdom sees meet. God's covenant and promise, shall never fail any of the children of men. All things here below may be changed, and fail, but God will still abide the same to his people; and they may truly say, in the Lord Jehovah is everlasting strength; therefore will we trust in him. Though wars and tumults arise, yet we will not be dismayed with fear and anxiety, at what may come to pass. On the divine word we will rest, which, says God, is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried away into the midst of the sea. Though every thing may seem to be in a great confusion, yet there is a river, the streams whereof shall make glad the city of God. There is a God, that is over and above all, who guides the affairs of this lower world. God is in the midst of his church, she shall not be moved; God shall help her, and that right early. In his own good time, he will arise and make bare his arm, shew his marvellous power, and his enemies shall be scattered. The heathen may

rage and the kingdoms be moved, but when he uttereth his voice the earth shall be melted.

WE are assured what great things God has done for such as have trusted in him. He has never failed to free them out of their troubles, let them be of what sort soever, or their case ever so difficult. Let the circumstances of a people be ever so distressing, or calamity nigh, God is able to devise means for their help, and open a way for their deliverance. To the upright there shall arise light in darkness. We see with great propriety David might say to his soul in a day of pressing troubles, and encourage himself in God, as in the text; wait on the Lord, O my soul, be of good courage, and he shall strengthen thine heart; wait I say on the Lord. How much does it become us at the present day my hearers, when our difficulties are so many and great, to exercise faith and trust in the government of divine providence.

GOD can scatter these dark clouds, cause his holy spirit powerfully to operate upon men's minds, and presently alter the appearances of things.—I doubt not my brethren, many of you can give full testimony to the truth of what has been said, that you had fainted in these distressing times that have passed over us, if you had not believed, to see of the goodness of the Lord in the land of the living.

WERE not your hearts almost ready to fail you upon the nineteenth of April, when the flame

flame of war first burst forth? Was not God with you as your upholder, and comforter? Did not the sacred oracles, afford you some support? Did you not repair to God as the city of your refuge, and desire he would display his power on your behalf? Did you not then feel a lively sense of the need of divine help? Was not God's government acknowledged, and did not the precepts of his word silence your complaints? Were some of your houses then in flames, (as has been the sad case of whole towns since) Was not this the language of holy writ? The Lord reigneth; he is cloathed with majesty; cloud and darkness are round about him; righteousness and judgment are the habitation of his throne.

WERE our friends fallen by the weapons of our enemy and wallowing in their gore? Did not this cry in our ears? Be still and know that I am God. Is our substance laid waste, Jesus has taught us to say, Father, not my will, but thine be done.

OUR friends, that fell here by the hands of murderers, are now sleeping in the dust, and hear not the voice of the oppressor; but are not their souls now crying with a loud voice, saying—How long O Lord, holy and true, dost not thou judge and avenge our blood on them that dwell on the earth? Their blood like that of Abel, cryeth unto the Lord from the ground. God is just, but the perpetrators of that murder,
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may be charged with inhumanity, spite and malice.

For a prince to wage war with his subjects without provocation, as was the case of the British King, when hostilities here first commenced, he must be accountable at God's tribunal for the blood murderously shed. * A thought if a man would allow himself to think, and his conscience was not seared as with a hot iron; a thought I say, which would spread a tormenting fire through the soul, almost as quick as a hot thunder bolt from the clouds, would singe his garment.

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- * Says the great Mr. Locke, "Whenever the legislature endeavour to take away, and destroy the property of the people, or reduce them to slavery under arbitrary power, they put themselves into a state of war with the people, who are thereupon absolved from any farther obedience, and are left to the common refuge, which God has provided for all men, against force and violence. Whenever therefore the legislative shall transgress this fundamental rule of society; and either by ambition, fear, folly, or corruption, endeavour to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people; by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people who have a right to resume their original liberty, and, by the establishment of a new legislative, (such as they shall think fit) provide for their own safety and security, which is the end for which they are in society. What I have said here concerning the legislative in general, holds true concerning the supreme executor, who having a double trust put in him, both to have a part in the legislative, and the supreme execution of the law, acts against both when he goes about to set up his own arbitrary will as the law of the society." Treatise on government, p. 392

ments.—Let the mark of British tyranny made in this house of God, remain till time itself shall consume the fabrick, and it moulders into dust.

WHAT pity and compassion should fill our breasts, when we behold or hear of the miseries, multitudes of our fellow-mortals, of all ages, and I may say sexes, are called to meet with in these distressing times, when so many are bereaved of their dear relatives, the hope of their old age, the companion of their bosom, and some with all the marks of cruelly, enmity itself can invent; and such as escaped death, stript of every necessary of life. Well may we cry out and say, how long O Lord, how long! "How long shall I see the standard, and hear the sound of the trumpet? O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into the scabbard, rest and be still." Let our prayers be ever ascending to heaven with life and fervour, that God would look down upon us with an eye of pity and compassion, relieve the afflicted, and send salvation to the land.

I shall now particularly address those, who honour the commemoration of the nineteenth of April 1775, by appearing under arms.

GENTLEMEN, How sad had been the state of this land, had we been so pusillanimous, as to have suffered the British troops to march from
place

place to place, without molestation. We rejoice you had spirit on so sudden an occasion, to resist tyranny at the peril of your lives. And you see how ready your brethren were to concur with, aid and assist you upon the earliest intelligence. The stroke first given was heavy indeed in this place, we all lament it—we thank God, no more of you were suffered to fall.—The spirit you discovered upon that day, was noble.—Zeal for your country's good inspired your breast.—What more excellent than a love for our country! Would to God it were more extensive and better directed!—By your appearing under arms this day, we trust you give us a token, you will ever be ready to stand forth in the defence of the land, whenever occasion calls for it. The soldiery are necessary for the defence of the land against the insults of oppressing tyrants (as we are sufficiently taught at this day) and are to be respected in their place. They ought ever to be actuated by the principles of religion, reason and conscience. Skill in military exercises is necessary to make good soldiers.—A soldier in the field of action, is ever exposed to danger.—The day we now commemorate has taught you the expediency, that such men should ever be prepared for the greatest of events.

THE shedding of your brethren's blood here in a murderous manner, will never be forgotten, nor is easily to be forgiven.

BUT

BUT remember, sirs, the great christian warfare, whose banner you must fight under as the captain of your salvation; Jesus the great saviour of the world. Ever hold in mind the opposition you must make to the enemies of your souls, and take heed your spiritual adversaries do not prove victorious. For, says the apostle, we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day.—Take the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked.—Take the sword of the spirit the word of God. Behave in all dutiful obedience to Jesus your commander. And, as the apostle has exhorted, be good soldiers of Jesus Christ, and you will be sure of your reward.

ONE word more to the assembly in general shall close the whole.—

WE are all, brethren, wishing for better times, that the clouds which now hang over us may be scattered, the calamities of war cease and peace be restored.—But what reason have we to look for these things, till there be a better temper of mind in the people in general.—Till a people are properly humbled under divine judgments, it may be no mercy to have them removed. It may only serve to harden men in sin, and give them

them greater opportunities to bite and devour one another.—With a very ill grace, many that pretend friendship to their country, complain of the cruelties of the Britons, having less humanity themselves.—A sorrowful thing whenever there is occasion to say it.

WE never need distrust the divine power and ability to help and save us.—But we must be qualified subjects for mercy, by becoming a repenting and reforming people. If we turn to the Lord, in the way of our duty, he will turn to us in ways of mercy, and cause his face to shine upon us. But so long as we love our sins, we must expect trouble.—Our covetousness, injustice, oppression and hard heartedness, must be put away, as we desire to see prosperous days. We must value the gospel, if we would have it continued to us.

OUR dependence can never be too firmly placed in the divine Being, if we properly behave ourselves and do our duty.

LET it be our care to be acquainted with God, as he has revealed himself in the sacred scriptures. Acquaint now thyself with him, says Eliphaz to Job, and be at peace; thereby shall good come unto thee. We must know him in his works, as the creator of all things in heaven and earth, visible and invisible; as the great superintendant of the world, whose universal providence upholds and governs all things; provides for and supplies the returning wants of his creatures.—As the governor among the nations, who orders the events of peace and war, prosperity and adversity.

PARTICULARLY

PARTICULARLY let us labour to know God in Jesus Christ; then we shall see the propriety of trust in him, for all the favours and blessings we want for this world, and that which is to come.

LET every one exert himself to the utmost of his ability, for the setting up of civil government, upon the best plan that can be agreed upon, though it may not be according to every man's mind. The blessings of civil government are many and great, ought to be prized and sought after by all.

A people without law, (or with laws poorly executed which is much the same) will presently become destitute of justice, and righteousness. † The setting up of civil government among us is necessary, for the bringing on a better state of things; yea absolutely necessary, and none can oppose it but such as are ignorant of their own interest.

WE wish for the out-pouring of the holy spirit from on high, a reformation of manners, a revival of religion, and a truly christian temper among men, then we may hope for prosperity.

GOD grant, that the time may be hastened, when peace, truth and righteousness shall universally prevail; and the Redeemer's kingdom come with power, and fill the whole earth.

† "Where the laws cannot be executed, it is all one as if there were no laws; and government without laws is, I suppose a mystery in politics, unconceivable to human capacity, and inconsistent with human society."

